000 tants and their customs than the average Amhara.

571 Thus, the officials with whom the average Amhara has
624 to deal are the headman (ch̄eqa shum), the district tax-col-
566 lector, the thiefcatcher-in white, and the judge of the nearest market town; also, the priest and/or new, young teacher of written Amharic and arithmetic for the first and second grade. Very often, the governor, who is usually a former feudal lord himself, may grant the posts of district chief (worāda shum) and lieutenant (mislanē) to the lower nobility, or their sons; while they in turn draw on their loyal retainers for the more local jobs of headman and thiefcatcher-in-white. In this manner the former feudal structure of human relationships is retained in the old Amhara provinces, despite the official breakup of the system at the top levels. The former feudal chief may even still be addressed by his old title, which has been officially transformed from a military to a civilian significance, but he is still the "tēlleq sāw" ("great man" and conservative pacesetter.

443 This pattern of residential kin-hamlets and feudal
369 relationships changes only in the urban centers which grow out of permanent market spots. The market area is usually located on a little hill, called "arada". Soon a church is built there, and a public area below the hill is cleared of bush to serve as a camping place for caravans, and as a race course for the young Amharas' horse games on Christmas, Epiphany and other feast days. On the hill, the district chief or governor builds his "palace", with a large courtyard for his retainers and office-seekers. The local judges gradually graduate from their table-beneath-the-cy-

633 the old Portuguese-type castles, even then in ruins.
[346] The new mosque, built through Italian encouragement during the occupation, overshadows both the big market and the old Muslim "ghetto" with the old mosque, at lower elevation.

523 The local Muslim "Qadi", ecclesiastical Muslim judge,
624 regarded as their provincial temporal chief, calls on the governor-general every Tuesday. Most Muslims have not moved far from their old section, partly because it is near the big market which is their economic as well as social gathering place, partly because they, almost as much as the ethnic artisans, wish to avoid insults, mockery, and quarrels with young members of the dominant majority.

759 In addition to being a center of public announce-
743 ments, and the table of the judge for petty crimes, the market now also serves as center for the activities of modern "dressers". These medical auxiliaries set up their tables under one of the shady trees, their bottles, hypodermic needles, cotton wool, etc., clearly visible, with chairs for several patients, set apart by an enclosure of barbed wire. When an epidemic threatens, and
[731] during and after it (e.g. typhus or spotted fever), the public can obtain free injections there, or call a dresser to come to their home for a small fee.

633 Each town is divided into administrative wards, sometimes called "qäbälē", but almost invariably named after the church located in it. Thus a person will say "I am from Medhanē Aläm" (church of the "Savior of the